

A NEW UNIVERSITY

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AT THE UNIVERSITY PRESS OF LIVERPOOL

1914

In the movement for an independent and real University, this address, which has been revised and supplemented, was delivered in the public theatre of University College at the inaugural meeting of the Arts Students' Association in the Session 1900-1, and, in parts, subsequently for a similar purpose at Sheffield, Bristol, and Reading.

HENRY MORSE STEPHENS

My Oldest Memories.

J. M. Macdonald

Sept. 15, 1914

TO THE FELLOWSHIP
OF A NEW UNIVERSITY

1884-1914



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A NEW UNIVERSITY

A YEAR ago we were listening to an address, which threw into new beauty and living relief the ancient arts we cultivate, a study and a discipline where our subjects and models are the expressive monuments of the heart and mind of man. Professor Raleigh's Chair to-day is vacant. He has gone, as he might say himself, to a richer sphere of usefulness in the University by the Clyde from the evangelic poverty of the Mersey. Whether in our Faculty of Arts, which without him would never have been, the birththroe in the evolution of a University, or on Senate, or in the City, let us remember that his voice was everywhere for light, honour, and liberty. That brilliant humour, like wings of cavalry, swept and harassed. His sympathetic study of R. L. Stevenson, a kindred temper, his early manual of the English novel, the fantasy on Style,—a streaming banner of a Faculty of Arts,—the limpid erudition of the Courtier, the recent lectures on Milton, a tribute reverent and free to that inaccessible majesty of melody, were work such as might come from any Faculty, however ancient, such indeed as establishes a seat of learning in a city of which it is the pride.

At Easter the first of our number died, Mr. R. A. M. Stevenson, formerly Professor of Fine Art, whose subtle influence is now on every English page, a master of aesthetic criticism. The intimate and peer of some of the first painters and writers of France and England, Stevenson passed here amid the blind alleys and purlieus of a local College, without classroom, equipment, or estimation. A prophet unlike any other, who tore masks like tissue paper, he educated among many more some of your

Professors, for like Socrates he delivered souls. The most unworldly of men he resigned his Chair to have a school established around either Architecture or 'Painting and the Life,' as every other science or art in the University has real students, laboratories and libraries, not a desk for platform lectures. Half a dozen studios of Architecture and the allied arts and crafts were instituted and are crowded, and the subjects included in our courses, the most complete School of the Fine Arts yet attached to any University.

At this inaugural gathering our theme is the University, what constitutes one, an enquiry into the nature, the variety, the range and the scope of study; where is its natural locality and environment; what uses can it serve; how should it be governed in its education; how administered in its finance; what are the methods and the aims of all the learning?

Since their foundation the Universities have never had more sway. No secular institution of the middle age, not Parliament itself has over the world-wide round of civilisation more life at this hour. Secure as the order of society, where they are of any date over eight or nine centuries, restored through France in sixteen cities, enlarging and multiplying in the United States, no longer as bastard Colleges, but as vast foundations at a rate and on a scale unexampled in Europe, the Universities rise in the capitals of our imperial Colonies, in Indian cities, and in Empires as recent as Russia, and remote as China and Japan. As you are aware, it is a Russian graduate and a Japanese who between them have discovered the serum in use by the British Government in India against the plague.

The claim of national and catholic Ireland for a

University where her youth can study in the religious atmosphere of their land and home, is agitating Belfast and British politics. The Scottish Universities are reformed by a Royal Commission whose report is fresh. The elimination of the London examining Board from the great cities of England and from the principality of Wales by academic institutions of a sort, the one at Manchester approaching the watermark of a University, is accompanied on a far parallel by a general disaffection in educational India with their unhappy replicas of London, and swarms of licensed illiterates; a pleasant symptom being the endowment by a parsee merchant at Bombay of a research institute for bacteriology.

The Owen's College, Manchester, indeed is the seat, as you know, of another academic board of studies, examinations and degrees, drawn from three Colleges, isolated and very imperfect amid the vast and prosperous counties of York and Lancaster, the hub of a so-called University of triplets like that flying wheeling sign-post, familiar to us, itself a degraded symbol of the sun, the Legs of Man. A few hours from here, however, spring genuine University foundations in London and now in Birmingham. The Universities, wherever they are, crown the educational system of civilisation.

If the Universities are so universal, so puissant, they shine amid a splendour of knowledge new to mankind. The abyss of nature is lit, and dateless time. The fruitful methods are now applied, evolutionary and comparative, critical and experimental, the rich veins and mines are worked, and the mechanical instruments of research are perfected. Elements visible and invisible, inaccessible to all unaided sense, the composition of the stars and light, the number and the whirling constellations, as it

were, of the ultimate and indivisible are revealed. An intellectual movement with marvellous origins in Greece, perpetuated partially under imperial Rome, the sunset in Ireland, which, gathering again like a dawn in the dark ages of Christendom as of Islam, burst in an ardent revival of classical and biblical antiquity, and in national literatures, a white light next, clear and hard, of reason and good sense, reddening into romanticism, democracy and revolution, inundated the nineteenth century in living floods. The earth and sky and ocean, the path of the planet and the wind, the volcano and the granite rock, the settling sand, the glacier, the coral-reef as at their creation rose anew amid the ceaseless waves of radiant energy. A transmigration of the vital principle linking and sustaining all, such as no eye ever conceived, has swept before the naturalist, where life assimilating and adjusting and transmuting material, as a poet his vision or a sculptor his clay, models and casts plant and animal, their successions and variations, mutations and changes from floating cell through all that glides and flies, monsters from recovered aeons to the broods that now range the earth; latest of all in earth and air and water is unveiled a living universe of the invisible, to balance, as it were, sidereal systems in the infinity of space. All in the last physical analysis reduced to energy and atom and ether, imponderable, in forms which already simulate and anticipate life, as life simulates thought, and so contemplated by the thinker as a symphony of infinite relations, in a material and a will, a cause and a purpose not ourselves, essential and complementary to sensuous perceptions, ideal concepts and systems in the mind of man the interpreter, a flickering creative reflection hardly more conscious than the rest.

Whole primitive ages and magnificent civilisations

have risen from their tomb beneath mound and sand, barrow and princely sepulchre, from decorate cavern, alluvial drift or lake, the desert plateau, cairn and lichened pillar, from Cuneiform on clay tablets, from hieroglyph on papyrus and column. Classical antiquity did not know as we the dawn or noon of millenial aeons over the pastoral delta and emerald bond of the annual flooding Nile or the channeled, walled and towered, star-hung exuberant plains of Babylon and ravening Nineveh. Palaces, cities, armies, monarch car and captives, temples, laws, libraries, divinities, litanies, the daily life and art, virile, colossal, exquisite, instead of vast vacant spaces, lists of names and legend. Farther beyond their frontier, the religions and societies of the East, the enormous spiritual fantasies and castes of Hindustan, the apathetic mysticism of Buddha, the plain morality of Confucius, and most alive of all in the West, the earlier and later art of chivalrous and feudal Japan. Upon them the West has set her seal. Confronting them, amid the outer oceans, European civilization has overflowed a new hemisphere, a half-known continent and the ultimate coasts and isles, the culmination, under our eyes, of universal history. The history of mankind indeed has been written anew, tribe and city, empire and nation, the antiquities of Israel, Arabia, Greece and Rome, the tumultuary drama of the middle age, the majestic triumph of the Church, the very thought, as is surmised, of the primitive mind, magic and ritual, popular lore, fairy tale, omen charm and spell, myth and law, inscriptions, coin and medal, the records and the archives of politics, the stress of nature and of economics, the structure of languages, language itself a science, the breath of the voice and the mind of peoples bound in the unity of law, their literature, their monuments,

their art, the responses of all the sybils and all the seers : *Teste David cum Sibylla*.

Although the Universities, with their staff, academies, libraries, laboratories, in continual intelligence and exchange from Tokio to Berlin, and from Melbourne to Moscow, are the main instruments in the accumulation and distribution of knowledge, they are not a learned caste. All education from the infant school, books without end, popular treatise, scientific fiction, theological romance, the current magazine, musings for a railway journey, articles, summaries and special reviews, sporadic lecture and manifold university extension proclaim and diffuse the conquests of knowledge. Every city also is the home of circles devoted to music and the arts, of learned societies, literary and philosophical as they used to be styled, comprehending all enquiry, of museums, miscellaneous as nature and man, of galleries, casts and collections of Art, of libraries public and private. Not even in the dark places of the industrial earth, whether on the black spot by the Mersey or in the Black Country, was human curiosity ever quenched so completely as the complacent well-to-do advocates of a human society reduced to a mechanic ant-heap, claimed and pretended. The modest local College proves as much. Little more in origin than a University Extension centre, a fashionable upper night-school with an endowed staff and a few day classes, once planted, how it flowers into a University. The cultivated public of commerce, industry and trade, the old professions, every learned society welcome and endow a body free or, if you will, bound by tenure to advance knowledge for its own sake, to increase, exchange and distribute it. Wherever else then a University may be, it is wanted in

a great city. The whole educational machinery of a city and district, all its professional life, their problems and interests, the museums, the galleries, the libraries, are so much idle capital tied up, when there is not on the spot an agent powerful enough to use, enlarge, and diffuse it.

Without it the general intelligence and taste flag, education is low, the man with an intellectual hobby lonely, scientific and learned professions sink into trades, while trades or business on a scientific basis are not yet lifted among professions. Professional prestige droops, honour, too, and professional interest. Instead, the overwhelming interest is money-making, tempered by amateur philanthropy and a game of politics. It is of course a matter of environment which man, the highest life and the most sensitive, cannot escape. The atmosphere naturally gray, grows oppressive, and those who succeed best leave soonest. From the United States they come to Europe ; in England they try country life, the House of Commons, Kensington. Those whom they leave behind are almost everybody, a few of whom feel that a more varied society and outlook, new interests, other minds, would be a relief. Even the harassed business man is sometimes off duty. It is only the heroic specialists of humanity, victims of their own energy, the leviathans of Self-Help, great artists, reformers, some professors, who live continually in their work as in a passion, or whose body and nerve can stand the strain. As individuals they are seldom entertaining, a set of them would be a night-mare. One way and another, for variety and culture, or emulous of happier towns, or to provide professors in Lancashire for London degrees in a University attenuated to an examining board, some enlightened citizens, casting about, provided on scant endowment a local

college which descended from Heaven, an exotic with care.

The site of course, the locality of a University are determined by the uses of it, the duties you wish it to fulfil, the ends you intend it to serve. A University may exist anywhere for any kind of high culture, provided you endow it so as to attract and retain competent professors and students. Indeed you might have a learned seat of professors only, furnished forth with libraries, laboratories, and noble residence, like the early monasteries on lonely islands or in hermit deserts. You might leave them there, demanding nothing in return, expecting nothing, wishing them generally a good time. Or you might plant a University amid a blue watery waste in the flower gardens of the Scillies, and despatch students from the Land's End, recovering them again to ordinary life after a delightful fleeting spell ; but the bloom and fruits of the enchanted garden of knowledge which you would discharge in the Mersey would not feed many eyes or souls. In European society, however, as now in civilisation, the Universities have fulfilled two uses. They have been the seats and gilds of advanced learning with special privileges from Popes, Emperors, Princes and Kings, where the scholars were the apprentices, and they have also been the professional schools or training colleges of the systematic education of their age. Let us consider both : in the full-grown university of history, as you know, the Faculty of Arts became the portal to the upper faculties of theology, law, and medicine. For the Faculty of Arts supplied on ancient lines a preliminary liberal education. Beneath it was the grammar school. The boy-bachelor of these days in the arts would be now in a High School, classical or modern or technical ; although where

secondary education is defective, both the Faculty of Arts and her child, the faculty of Natural Science, are still necessarily superior high schools, wasted and paralysed on work for which they are neither qualified, instituted nor equipped. The so-called post-graduate Universities of the United States are the true Universities on that Continent. The Faculty of Arts, the liberal arts, that antique and cryptic synonym of a liberal education, the arts of a free man, a free citizen, of a gentleman as we might say, for the term is as old as a world where the mechanic arts were in the main the arts of freedman and slave—that faculty is now the faculty of philosophy, of humane literature, of humanity wider than a humanist ever dreamed, the faculty of a liberal education so long as the proper study of mankind is Man. These critical studies free the spirit, although, of course, all scientific knowledge, whether of nature or of man, emancipates. The faculty of the natural sciences, again, is the eldest daughter of the Faculty of Arts, and sometimes too much for her mother. So rapid and sudden the whole advance, we forget how all history, all language and literature, our own and every other save two or three, and these in fragments, economics, geography, the institutes of education as well as chemistry, physics, geology, botany, zoology, physiology, were barely included, or barred out from Universities which proudly confined themselves to shreds of the ancient culture in which all the rest had their origin.

The liberal education, indeed, has broadened immeasurably at school and college. Time and space, nature and man are annexed, and still the faculties of Art and Science are powerful faculties where the secondary system of education is the best in the world. How is this? Because a modern society is more highly special than ever before, and

in their faculties of arts, of literature or philosophy, as well as in their faculties of nature, the great Universities of the world supply the culture and science of the human spirit and the knowledge of nature. Now a score of professions require for their exercise what we ordinarily call general culture, principally the science of humanity ; - in education the masters in High Schools, the mistresses, too, as well as many masters and mistresses in the primary ; and those also who train them in their professional colleges or who inspect them ; the clergy as always : the School and the Church, already two vast auxiliary professions. And the journalist besides, the publicist, the economist, the politician, the writer, the traveller, correspondent, administrator, colonial governor ; all the amateur gentlemen players of scholarship, too, who owe their excellence either to academic training or to the published results and methods of scholars who were trained. Moreover, the admission of women to the Universities doubles the Faculties of Arts and Science ; many of them are there for the sake of a profession, a multitude of young school mistresses. In the United States, by the way, the women, they say, are becoming the caste of culture ; their influence in the home if they decide to continue it, in Society which they may be trusted to maintain, will be a definitive force in their civilisation. Their brothers take early to lucrative pursuits. When the Universities there get hold of a boy, and he comes in thousands, they give him in their departments of arts and science what in their agricultural colleges would be called, I believe, a top-dressing, which does not interest him. On the Continent of Europe or in our own island he would be handled as sub-soil, in the best secondary schools for nine or ten years by scholars who would educate him. If we do not look ahead

and make the high interests of all the secondary schools ours, we shall be engaged in the University of the 20th century as now in the local College, whether at Manchester or Liverpool, Oxford or Cambridge or Chicago, in much top-dressing also.

In brief, the faculties of the arts and of natural science give culture, discipline, method, both liberal or general, and yet professional for other faculties, many professions and careers ; as in themselves those cultural faculties are essential to the spiritual life of a great City. You have never had a University which existed merely for a cultivated public. The professor, the don, the schoolmaster, the barrister or solicitor or clergyman or scholar, educated at the old University in classics or mathematics, forget that they and their class form professions just as much as the doctor, the engineer or the soldier, even if they have been, as people used to say of girls' education, finished prematurely.

Moreover science and the applications of it, in the word of Pasteur, who had the best right to say it, are flower and fruit. So in civilised countries during the last century, beside the old University of the faculties, arose high technical schools, scientific polytechnics, new Universities of applied science, mostly natural. The Professors or students at any one of the great polytechnics of the Continent or the United States are on a programme and base of advanced scientific knowledge. At Charlottenburg, outside Berlin, for engineering and for applied chemistry alone there are 80 professors and lecturers, with 3,500 students. There is no high polytechnic study that can be devised which is not three parts of it pure science. But the Universities themselves have been polytechnics of the systematic or scientific professional education of their age. They rose for law and medicine in Italy, as at Paris for liberal

culture and the doctrine and philosophy of a universal Church; and still, renovated and expanded, culture and science, theology, law and medicine are taught in the Universities. And so the Faculties of the mediaeval Universities recast, still continue in the modern world their original double work, liberal and professional, general while special, theoretic yet practical. And surely you might as well force into the petty limits of a mediaeval town the vast complexity and magnitude of a modern city as keep or cramp her University in the first mould of the old faculties. The Universities, like all living institutions, expand, change, assimilating new substances, throwing out new forms and variations, producing and reproducing. The modern industrial states are founded on spreading cities, created by some particular industry, here a manufactory, there works, forge and mine, or a sea port and exchange. Next, like war or medicine, as we hear on all hands, modern industry is science. Survey a country or the world—industry transformed, new trades, huge populations, dark continents filling, an infinite network of all human relations, wide as the two hemispheres, follow, in truth, the flag of knowledge. The great mechanical inventions and applications of pure science, steam, electricity, the refinements of invention which mean so much for public and private wealth, above all the training to make them, the intelligence to demand and welcome them come directly or indirectly from the great seats and societies of learning, experiment, and observation. The Empire of Germany above all, whether in the arts of war or peace, has risen on education and science. When a city has neither the one nor the other, neither a University nor a polytechnic, it can combine the two; the staff and equipment where high education and research

begin are always costly, and the general basis of advanced science is the same. But the University, by tradition and in reality, is pre-eminently the seat of learning where the high level, the incentive, the spontaneity and the freedom essential for advanced work are an inalienable birthright ; where less than this exists you have not a University, and how much better for the polytechnic student and professor to breathe this ample air within her borders amid their fellows, provided only that they too realize that they are there on the science and not on the mechanics of their subject. Schools of applied knowledge then fall into line ; they become so many special work-shops, laboratories, experimental stations, each added to a scientific Chair or group of Chairs, each School with a special staff and the Schools themselves multiplying and enlarging like life and knowledge. Furthermore, in each University founded and maintained by immense centres of trade and industry, a natural concern will be the scientific advancement and amelioration of the community for which it exists. The industrial life and world wide range of a city will give her University colour, movement, direction, trend, no replica, no pale reflection of any other, no intruder into a society where it is not of much account, but by its very being committed to new experiment, discovery and invention, a fresh variation of a grand type. The pure sciences of nature and of man are already incorporate in the University, and the applied sciences follow, the whole continually modified, shaped, and inspired by new necessities, as science or culture inaugurates some revolution. To take a single illustration from the oldest and best organised technical school, as the Faculty of Medicine has been called. From the wise Hippocrates and his school or earlier, the physician

continued to observe his patient by the bedside with an intelligence not less than now, accumulating remarkable experience, on a revival of anatomy first in mediaeval Italy and then in France, later on the recent sciences of life—botany and physiology, while the art of the surgeon reached at length such a finish that he could amputate a limb in a couple of minutes, the patient often dying subsequently of blood-poisoning. Then from the chemical laboratory, not from the consulting room, the bed-side or the ward, came first the anaesthetic, hardly less necessary to the operator than to the patient; and next that discovery of deadly invisible germs, and their extirpation by fire and boiling water, which applied together achieve the contemporary miracles. The inoculatory doses, too, which the physician injects and which have rendered many marvellous feats of surgery superfluous, as they check hydrophobia, diphtheria and the plague, were discovered in the laboratory by investigators who have never been, it may be, by a bed-side. Such illustrations from all the natural sciences are as the sands of the shore. Let us then constitute our University on the sciences, pure as they say, and applied. To the faculty of the human spirit comprising Chairs of literatures and languages, history and philosophy, mathematics, geography and economics, education and fine art and music are naturally and necessarily attached schools or training colleges for each and every profession based upon them in the community, for the profession, not only of education of every grade, but of the economics of commerce too, and of finance and of geography, region, climate, soil, and product, with their immense problems, of architecture and all the allied arts, a school of design, of archaeology, of palaeography and records, of local history, of local dialects, a school of music,

and a military school; to the faculty of natural science, schools of engineering, metallurgy, of mining, of astronomy and navigation, of marine biology, of agriculture and veterinary medicine, with experimental stations in woods and forests, and experimental farms. To the faculty of medicine, schools of pharmacy, of dental surgery, of public health, as here of tropical medicine. To the faculty of law combined with the faculty of Arts, schools of the civil service, of the public administration, whether home or foreign. Any ordinary faculty of a living University, single or combined, could multiply itself to-morrow ten-fold, were the staff and equipment and assured career forthcoming. No theory without practice, no lecture without demonstration, no master without apprentices, no professor without pupils, no Chair without a school, as on the other hand no profession without training. Meanwhile, courses by qualified graduates, demonstrations and classes, not lectures, should anticipate new Chairs and new schools: as new schools on their scientific chairs and scientific lectureships alone should constitute new faculties. The University a corporation of masters and scholars, of professors, lecturers, graduates, students in the equality of the pursuit of knowledge, all the faculties and all the schools, societies of common study, discovery and invention.

In modern cities like those of Great Britain, or her imperial colonies, a faculty and chairs of theology would meanwhile be established most easily through the separate action of each great religious communion who desire to have not only an educated clergy, but an instructed laity. The critical science on the Scriptures, the work in the main of the German theological faculties, is one of the monuments of the nineteenth century. Without schools

of theology the Universities are maimed, the most powerful corporation lies outside, relegated to seminaries. The University would recognise as professors the scholars in the chairs instituted by each religious communion for sacred literature, would associate them as they now combine in encyclopaedias for popular and scholarly instruction, and commit to them the powers of a faculty with curriculum and degrees under the authority of the Senate, where they would sit, and the sanction of Council and Court. Some chairs could even now without sectarian prejudice be constituted in the University—Hellenistic and Semitic languages and literature. Meanwhile, amid the strife, it might be well to remember that all science, all learning, all art, all philosophy, in their synthesis, from the systems of Plato and Aristotle converge and coincide in the Author and Cause—the Fountain and Light of all.

With wide-embracing love
Thy spirit animates eternal years,
Pervades and broods above
Changes, sustains, dissolves, creates and rears.
Though earth and man were gone,
And suns and universes cease to be,
And Thou wert left alone,
Every existence would exist in Thee.

In regard to this accumulation of knowledge, whether in the subjects allied for a degree or diploma, or in some particular study, how should a University in all faculties and schools, plant and quicken and train the intelligence of a novice apt and fit, so that he shall make the most of it? The professor or lecturer is no longer the sole, although the nearest, oracle, plenary, authoritative, aloof; a student can have a choice. There are text-books, too, of varying quality in his hand, or on the shelf within reach,

authorities general and special, the authentic sources beyond, original papers, with monographs, journals, bulletins, manuals, dictionaries, encyclopaedias, so charged and primed that they might daunt the majesty of the chair. The printing press rakes the position. Other voices from other chairs, reduced in scale sometimes to the sepulchral accents of a telephone, the student may hear. They are perhaps hardly more entertaining than his own clergy; all the same they supply a miscellany of information which fascinates, perplexes, repels, or lulls to sleep. An acute student—and what modern youth is not acute?—will rise to all his opportunities like a bird or a man of business. He will expect his teacher, with electric power, not only to deposit pure ore always, but to indicate also the rich lodes and tests for his own young imagination and reason to extract and create into shapes of use and beauty, living like those in Phaeacia or from the hand of Daedalus; to lead him ever along cardinal lines of investigation and reflection, that he may feel the joy of original discovery, original to him. Funeral baked-meats, tricked and garnished, memory and aids to memory, dry as bone-dust, he will away with, once used to impose on some tired head and hand examining, a mere sub-consciousness registering mechanically pass and class. Instead, he will learn to think, how to study, to read a book, to take the gist of it, pen in hand, and digest it, to weigh, compare and estimate. At least to understand; to gather his material, conceive, arrange, co-ordinate, and present it. Above all, to strike new lines, to see fresh vistas.

To this end the lecturer will direct his reading, treat the subject, place the problems, showing him the bearing and the significance of the facts for the problem wherein he learns to select them, dealing with the difficulties, when the student is now aware

of them and glad of the light, and help him to sum his own results.

The lecture or the course, whether pap or pemmican, that takes the place of the authorities, in the shadow of a modern library, does for the student what he should do for himself. The day the ordinary text-book lecture ceases, and the student learns to read and think and speculate for himself, the work of the University will begin, while the national education on every grade, in every profession and calling will be electrified to the infant school. Meanwhile it is stupified through coaching and cramming under terror of incessant examination, competition, and the nightmare of a degree, the fear of defeat, of the sentence for life, which haunts the student's dreams for years. But there is indeed already a revolution in method. A clear and general appreciation of this will set our studies in a new light. Owing to a survival, only partly eliminated from the experimental sciences, the lecture continues in this country, and in some others, the sole or the main university staple. In our advanced work, it is true, we are transforming and supplementing it. But whether a subject belongs to the critical or to the experimental sciences, the principle and method of advanced instruction is the same. It is that the student also should begin to become familiar in and through the lecture, a survey illuminative and critical, with his instruments and materials, problems, and methods. This alone is Education. The students in the faculties of a modern university pass to special classes, called in Germany 'seminaries' or 'colloquies,' and in France 'conferences'—we are without the word or the thing—where, in close connection with the lecturer, they are required to begin independent work. Special texts, with their critical apparatus, are

handled and judged. Material and sources are assigned, examined, tested, the processes of original work practised, and critical methods taught. In fact the real instrument of advanced training is such a class, meeting once or twice a week. Such classes imply separate libraries on the spot.

In the recent University of Baltimore, for example, where the teaching aims at these lines, while the main library, the reading room of the University, contains general works of reference, standard literature ancient and modern, the chief authorities in every field, current publications, too, and periodicals from every quarter: on the whole floor below are the special collections of manuscripts, books, pamphlets, periodicals, relating to the single section of History and Politics. Altogether the historical collection numbers some twenty thousand volumes. Lectures are given and Research Classes held amid an environment of books. In rooms there the Undergraduate Classes meet also, with an equipment of maps, diagrams, and works of reference for class use. The History staff have their rooms too, where at certain hours they may be consulted. A special librarian gives skilled assistance, besides lecturing also on historical methods and library administration, showing the students their intricate way among books. Such is the equipment, you will remark, of a single section of a new University. The rest are on a similar method and scale. To the work of a University Chair so constituted, there is material required and time, few subjects and students solidly educated at school. An assistant staff and apparatus come as a consequence of the adoption and practice of the methods of experimental science. Briefly, the modern equipment of every Faculty will exact such knowledge and care as has been spent to such profit and renown on the

Thompson-Yates laboratory of Physiology and Pathology and the School of Tropical Medicine.

Wherefore from the Chair, from the class study, from the main library, from the laboratory, above all from his own private and individual work directed from above in each workshop of knowledge, critical and scientific, the student becoming again like an eager child, when the world of sense was new and he had all to learn, will enter now the world of definition, postulate, hypothesis, co-ordination, principles and theories, laws and ideas, a step as they used to think nearer the divine, accumulating reason, discipline, knowledge, insight, outlook, whether thinking or writing or speaking, carrying it all like a man and a scholar, a trained investigator, who graduates in due course, as in the old crafts on a piece of master's work, a bachelor, a master or doctor with the ancient right of teaching everywhere, both the arts and the sciences, the art of seeking and finding and presenting the fresh science in the harmony of beauty and truth. Many congresses will meet, where professor or politician presides while he attends, now a teacher, perhaps a professor; many papers will be heard breathless on the use and abuse of the lecture, of tuition organic or still inchoate, of discussion and demonstration and construction, the Socratic art and the art of Aristotle, of coaching and cramming and the end and the object of it all, of examinations written and oral, of graduates internal and external, of study which is research, of examining companies limited and degree factories. The student has solved the riddle; a stimulating lecture is good, to learn how to use a library and archives or a laboratory is far better, and a man only knows what he has acquired himself, all else has been superimposed to satisfy examiners, to please professors, lecturers and tutors, family and

friends, to win a fellowship or a degree for a financial start in life. But from the superb citadel of the serene divinity of Athens, he carries away the pellucid air, wherever his household gods be set ; the world is before him, so much to see, so much to know, so much to do, and he has the eye, the magical lamp and the will. He is as happy as an early Christian, this acolyte and priest and pioneer of truth.

How shall this congeries of faculties and schools, of libraries and laboratories be governed and administered ? No doubt whate'er is best administered is best, yet the age-long effort at Athens, Rome, and London, has been to secure the best on freedom. Political institutions do not exist for themselves. You might as well tell the naturalist that the constituents of air and water were no matter—wonderful adaptability and stimulus of the organism—as tell the student of history that the atmosphere and the life of free peoples are not bound for evermore in free and progressive institutions. He has heard what can be said on the subject. On experience and reason, on history and custom and prescription, a University must be self-governed, in every section and every range. A University exists for the highest studies, to diffuse and to extend them, and Professors are appointed to that end. Let us start then with the staff. The obvious unit of government is the group or board of the staff associated for purposes of joint teaching and examination in subjects cognate. Such a group is a faculty. In practice their arrangement of a common programme, their own association in organic teaching, study, and research, perpetually touching, the supervision of their pupils, their award of scholarship, fellowship, diploma and degree, their selection and nomination of new colleagues to join them, define their number and

their powers. The principle is clear and elastic. You may divide or expand knowledge into other groups, but the permanent teachers must manage them. The representative and executive officer of a faculty is the Dean elected by it and from it for a brief term. To him the professors and students look in the first instance, as in the first instance likewise all the educational work of the faculty whatever shall be transacted in the faculty. Who shall compose it? The faculty are the permanent and responsible heads of departments, who represent their subjects, but all the teaching staff could meet when dealing with a syllabus of education in which they all share. And next, a faculty, the nucleus of a University, is only a section of it. The University is all the faculties together and all their schools; accordingly the whole education, the real business and policy of the University is the business of a general assembly of the separate faculties, that is to say, of a Senate, representative or full. Before the Senate the minutes of each Faculty should be laid with power to review, to confirm or to refer back. The representative, the executive officer, the Chairman of the Senate is the Rector, President, or Vice-Chancellor, elected from it for a brief term. A Secretary or Registrar and a clerical staff are necessary for saving time, and leaving freedom for urgent problems and new policy. The education of the practical schools also is primarily the business of their staff, the director of the school being here the Dean; when the school approaches in size, standard, and quality to a faculty, so will its constitution be: as otherwise the government will be that of a laboratory, where, according to experience, the rule of many is not well, there shall be one king, to whom Zeus has given the sceptre. The administration, the apparatus, the

service he might well delegate where possible ; the organization of his laboratory for the purpose of teaching and research is his prerogative and most effectively exercised with a limited number of students. The administrative body of a special school will include professional representatives of whatever Arts or Sciences the school promotes, of the University too, and of the community.

As a University in its receipt of annual grants, national, municipal and local, and in its endowments, above all in its education, constitutes a great public trust, the supreme administrative court and the executive council appointed by it, should include direct representatives of the State appointed with the utmost care, of the Council of the city, and of the district which supply annual grants, next, of the great professions, of the leaders of commerce and industry, representatives by free and open election in the administrative court of the University, every profession and every sphere being brought thus within its influence. On the executive council too, and on the Court should sit the Deans and other members of Faculties and Senate, and in the proportion of at least one-third of the Council, where the rector or Vice-Chancellor should preside. He should be appointed by the Senate and the executive Council, the two bodies dealing respectively with education and financial administration, but education and financial administration in a University can never be separated, and therefore the professorial experts must take part in the administration. Minutes of Senate should be circulated before the executive council and court meet, should be taken as read, in order to confirm, to review or to refer back : lastly the ordinary deliberations of a University in all its bodies, whether faculties and senate, or council and court,

should be published, as its annual budget also of income and expenditure, in each faculty and each school, library and laboratory, on staff and equipment. Further there should be a detailed statement on salaries, assistant staff, equipment, or other funds allotted to each department in each Faculty or other body during the previous year, which should be submitted to Council annually before the meeting which receives the annual applications of needs, as without such a statement how can the Council recommend and allot ?

The self government which under Crown Charter, the Court and Council, the Senate, the faculties, and the schools enjoy, students should exercise. In their own societies they shall manage their own affairs, with an infusion of resident graduates to give guidance, tradition, and experience. Their discipline they should maintain themselves, when out of class. Like the staff they fall naturally into faculties with representative councils and a general representative council, a Student's Senate. Self-government is part of their education, whether for their profession or for national or civic life. With all their learning they should learn to govern themselves, their officers, the natural lieutenants of vice-chancellor, dean, or director. That exercise of self-government, the pride of some great English public schools, obviously belongs to a University. The white man's burden is self-government : Rome and England governed themselves before they governed the world, the one largely through free municipal communities, the other through free colonies. In all ages and in all places it is true that self-government is, has been and shall be a burden. Representative institutions relieve the strain. But there are compensations, the spirit of freedom in lieu of a dark background of intrigue and corruption.

In the rational and spiritual discovery of man, seen in his manifold achievements and creations, of the world of nature, and of the Divine Perfection, all three implicit in human intelligence, the movement of culture and science began and continues. Least of any is the student of literature and history, of philosophy or art, likely to be carried away on the cant of current progress: he who has breathed the vernal human airs of the passionate and the romantic epic of Homer, warlike adventurous and wise, simple and exalted, a gallery of characters, of portraits and pictures and touches of scenery unsurpassed, a sunset of the imaginative ages, the fountain of literature and of education; or who on a sublimer height has felt the devotional ecstasies and divine visions of Israel; the sacred pity, too, and awe at the tragic sequence of presumptuous wrong, the serenity, irony and charm, the pathos and the infinite humour of the consummate Attic stage; who has heard Socrates and Plato talk and Aristotle reason to all the horizons of knowledge, or the Greek agnostic, not on one issue but on all; or later who has watched the Italian Lucretius in the religious intensity and exultation of a conversion from superstition to reason and natural science, in the solemnity of the certainty of dissolution and death, invigil on his massive melody the serene nights; or Marcus Aurelius in camp on a barbarian frontier meditate his spiritual discipline, a man and a Roman, Plato's philosopher king, a foreshadow of a saint on the throne of the world; where earlier Cicero had set the style to distant ages, in all noble eloquence; Livy, the artist of prose, in the swirl of poetic rhetoric to the surge of fervid debate and the mirrored pageant of unconquerable national pride and confidence, the most uncritical of the great historians through absorption in literary rhetoric,

the glory and the bane of Latin learning ; a contrast complete to the relentless swiftness and clearness of Caesar, who wrote campaigns as he led them, achieving empire, which the more fortunate heir of his genius and fortunes established in the greatest reconstructed polity of any single mind, for whom Horace discoursed familiar wisdom and banter in elaborate numbers, or reared the patriotic ode to outlast pontiff and silent virgin on the Capitoline ascent ; and Virgil, the poet of poets, a great antiquary, as our own Spenser noted, the seer and vestal of the eternal flame of Rome in his epic temple of the universal worship to Rome and Augustus, celebrated with imperial harmonies and bars of unearthly or mournful music, her predestined grandeur and peaceful sway, risen on rustic labour inured to arms, beneath storm clouds of passion, chance and change, and lurid war, amid the shadow-shapes of mortality : while still for that ancient society to the lyre of the heart Catullus and Sappho, the peer of Homer, sang. These, a few chosen, and their inspired successors, Dante, Shakespeare, Cervantes, to come no further, and for default of the original in the vernacular, are the young scholar's guides. For him the mind and the marvels of Herodotus also are fresh, as the vast and varied canvas, herein most Homeric, a composition of unsearchable charm, simplicity and skill, a grand design of history, glowing as the clash of two worlds at a crisis of human fortune, where the repeated ethnical values, for instance, are embryonic sciences only now developed. Nor less sudden and arresting, because more original, is the introductory summary of his young contemporary and complement, Thucydides, on a culminating though restricted field, whose austere study and crowded expression of the character and the policy

of statesmen and of states, their formation, their government and habits, the frenzy of their faction and revolution, far more than his famous narrative at his best, founded critical history, as it has never again been written ; the statesman Polybius among the ancients, an indifferent artist, on the ampler military and institutional material of Rome and her sudden supremacy, an occasion of universal history as of his own work, alone continuing it. Our transient modern moods, intellectual or political, have been embodied and illustrated in the history of all ages by modern writers in colours piquant, violent, lyric or charged with humour, as already such was etched in tortured rhetoric by the strained and sombre spirit of Tacitus, clouded and enflamed by imperial tyranny. Better, with the Renaissance, there are critical studies new born of exact, elegant, or now vast learning, masterly description, intimate portraiture and survey of complicate and intractable national development in every literature, but the dramatic detachment and comprehensive piercing power of the exile of Athens over the rapid decline and ruin of his own city, and the fall of Hellas, has had no fellow : the vaunted impartiality of recent European history so abstract or self-conscious and pedantic, being as far inferior to the noble culture of Herodotus toward the foreign foe and of Thucydides as the Napoleonic odes of Victor Hugo to the Persae of Aeschylus.

Each successive civilisation, moreover, has its own bloom which it is the privilege of the scholar to comprehend. It is a work of art complete in itself, which it is the task of the historian to unfold. Wherefore it must be presented whole and entire.

Again there has been no gain without loss, as everywhere crime and imperfection : in the transformation of the Pagan world to the Christian

name there were elements, aesthetic, scientific, critical and rational, lost or destroyed, the want of which haunted and weakened the middle age as their recovery turned delirious the mind of the Italian revival and disturbs the modern spirit for a harmony still to seek. So in the change from the Catholic ideals to the Reformed. In the modern state—to take England—which originated in an enfranchisement first of the national church from Roman supremacy and next in Puritanism of the individual conscience and of Parliament, to the cry of civil and religious liberty, which issues now in a travail of economic emancipation, there was from the first apparent to all, a relaxation and weakening of social and corporate, of moral and religious sanctions. There was more social equality and fraternity in the ancient clan, in societies founded on religion, among Chaucer's Canterbury Pilgrims, in Holy Russia or in Islam, in the Spain of Cervantes and Phillip II than in all the modern world. Or compare the petty classic republic where the free citizens, the few or the many, were active partners in all rights and duties with the counterfeit contemporary democracy without ideal or policy or public activity. What a contrast to the sublime conceptions of the medieval Empire and Church, under divine and legal sanctions, from the lack of sources so uncritical, but from the premises how rational! Or again what a spiritual fall from that city, the School of Greece and of the world when Pericles amid plague and war in a panegyric on the soldiers fallen in battle, which, by the supreme historic stroke of irony, was the funeral eulogy of Athens, lifting her actual achievements before her eyes to console her, defined an ideal polity where the whole state in all activities is such a university as elsewhere was never dreamed!

The principles and processes also of human thought, of our knowledge and culture, of the spirit, of the natural world, of the moral and of the divine, Plato and Aristotle defined in their sphere, as the canons of art endure in the columned and figured symmetry of the Parthenon or in the sculptured and rainbow-windowed cathedrals of old France. Across the immense twilight of history one sees, at moments and in lights, the Athenian genius shine like the tutelary divinity amid the marbles on the Acropolis; or that patient inflexible patriotism, that blend of liberty and authority, experience and martial discipline which was the senate and people of Rome, when the senate was a senate of kings, and the Roman people the king-maker, high office annual, voluntary and unpaid, the sole title to ascendancy and nobility. Roman virtue and the Greek vision of beauty and temperance fortitude and justice, do not grow old. Or, like one of our own administrators or travellers in remote parts, he finds also in the literature of primitive peoples, among the great races, such fires of colour, imagination and emotion that for him, like virtue and sovereign liberty to the Roman imperialist, they seem to have fled the civilised world. Until at length returning to his own, his eyes purified in the long vigils of truth, with standards and canons tried and approved, he starts amidst stupendous material progress at the frightful shadows of industrial wealth, anarchic terror and crime, a world wide warfare of rich and poor, old as commercial civilisation, on a scale now and with engines how deadly, at home a fourth of the wealthiest nation on the verge of starvation, a submerged tenth taken for granted by their own race and nation and flesh and blood, a sweated human wreckage swamped lower than savagery, on their

indescribable squalor drugged into licensed insanity. These social plagues, chronic and so appalling, human science has hardly touched. Can anyone doubt that here, too, enquiry could eliminate or ameliorate these also? Why doubt, try. In the Universities of Liverpool, of Manchester, Glasgow, New York, Chicago, London, you want besides the general practitioners a bureau and laboratory and trained staff of economists and historians, enlightened and dispassionate, devoted to this pathology of society. Millions on hospitals, tens of thousands on laboratories, whole professions and services, and none too many for the diseases of the body, and for this horrible new gangrene and cancer of the body civic and politic and social, not a cent nor a man. The parasitic degree and the puny college fade in the dawn of a school and workshop of universal knowledge, the university in reality as now in popular fancy and etymology, a university of all faculties, of all branches of knowledge in their bloom and fruit. Live, said Pasteur to the students of Paris, in the affecting hour of his own late and crowning recognition, live in the serene peace of the laboratory and the library, learn how to work, and live for your country.

Founders are few, the prophets of an idea in act and word. But be it a nation, a church or a University, the strength of an expanding institution, which must be continually re-adjusted and re-cast, amid the changing forces of society, is the wisdom and devotion built into it. The springs are hidden, 'alone the sun uprises, and alone spring the great streams.'

With the sudden growth of our vast cities, what provision is there for their education? In comparison with many on the Continent, or in Scotland, they are ill-provided. The establishment

of independent and genuine universities is the work of our generation, a work that has only begun. We are engaged in a movement which has the future with it, the necessities of a nation, of an empire, of humanity in its bosom. Half a dozen new universities for our provincial capitals at a million each would be a small return from English wealth. The organisation and expansion of the university will be the work of the twentieth century, to the limits of human knowledge. There is not a single profession or study that rests upon science and system, but has a right to a place, a right identical with the right whereby the other professions and subjects are already there. Meanwhile, to wait idly until a community demand religion or education, which is another form of it, will be to wait a long time. It is in the vision of an Apostle that a man of Macedonia cried 'Come over and help us.' Macedonia is ploughing, sowing, reaping, building, marketing, shipping, and trading, marrying, and giving in marriage, the business of Macedonia, as it is the business of an Apostle to see visions and publish dreams, above all, to go to Macedonia. But it will never be done nor ever has been done except on knowledge and the faith that comes of it, on an idea and a programme, to captivate the imagination, to touch not only the just living and intimate interests but also the hearts of women and men.

* Such a University is a temple. To be a member of it should be a liberal education. The school of architecture and all her sister arts will lay it out, build and adorn it. The Faculty of Medicine will be the glad guardian and guarantor of the physical health and culture now neglected, as medicine and surgery flourished of yore in the Greek-Italian city of the Olympic victors. On behalf of her ancient

freedom, the professors and graduates of the Faculty of Law from the Lord Chancellor will spring to her defence with an urbanity more mellow than the Italian mediaeval students, and with all the English love of fairplay and a prize-fight. The Faculty of Theology at unity will gather the University and the City on the Saints' days of either in the Cathedral, the Holy Chapel of that foundation and that age where the revelation of truth is the superlative manifestation of God. The School of Music at intervals, during the day will play to the student and the Professor, symphony, sonata, nocturne, light opera, oratorio ; the compline service attended at nightfall by some jaded lay member of Council, so assiduous in business, that he may endow some new and unheard of outpost of knowledge ; science will not contend with beauty nor beauty with science, nor religion with either, but all shall leap on the shoulders of the Philistine in fond embrace ; there will be no more Anakim in the land, Goliath himself in Cap and Gown by a special grace transformed into a dear Maecenas.

Once more, why should we work for a University ? or why should a City establish that immense corporation ? First, because more than every other agent it gathers, diffuses and increases knowledge, which is good in itself, for it enlightens, elevates, preserves, consoles, and gladdens life ; next, because another fisher of men, and not a market brand, the University, casting her net wide, embraces and binds all classes, all ranks, all creeds ; while the portals are free that give youth for a few years a place and means of friendship and fellowship with other minds, perhaps with great teachers, assuredly with the dead who never die. And the keys of the palace and treasury of learning are theirs to carry away ; principally, because the University trains the makers of new

knowledge and invention, not only in industrial professions where these are solid assets of private and public wealth, but in the others as well, where knowledge, pure as the wind, braces body, soul and spirit, the divine light of all inorganic and organic, all instinctive and human intelligence, amelioration and progress. What hast thou that thou hast not received ?

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